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The

Missionary Intelligencer.

VOLUME XXII. JANUARY, 1909. NUMBER 1.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

THE MISSIONARY KEY.

I PLEAD with you, do not regard the Book as simply holding here and there a missionary text; for every text of this Bible grounds in some fundamental missionary principle, and it must come out in every true presentation of God's Word. I believe God's Book is a closed book to all but those who hold the missionary key.

The world is looking for a new version of the Bible, the living Bible in your life and in mine. Let us read the Book; let us see what God expects of you and me in times like these, and let us ask God to use us to the full measure of his purpose. The Bible is the constitution of the greatest of all governments; if we accept it truly, it will make us loyal and profitable citizens of the world-wide kingdom of God. The Bible is the historic charter of the greatest of all world-enterprises; if we reverse it truly, it will inspire us with a largeness of vision and an intensity of passion, which will make us centers from which world-influences will radiate. The Bible is God's manual for the making of missionaries; if we obey it truly, the whole world will have heard the gospel of Jesus Christ before the last of this audience shall have been called to pass his earthly life in final review under the eyes of him who is the world's only hope of salvation. O. E. BROWN.

FINANCIAL EXHIBIT FOR TWO MONTHS.

The following is the financial exhibit of the Foreign Society for the first two months of the missionary year:

	1907.	1908.	Gain.
Contributions from Churches.....	39	61	22
Contributions from Sunday-schools...	46	51	5
Contributions from C. E. Societies..	113	143	30
Individual contributions	56	116	60
Amounts	$6,763 06	$7,547 50	$784 44

Comparing the receipts from different sources shows the following:

	1907.	1908.	Gain.
Churches	$1,040 62	$1,946 78	$906 16
Sunday-schools	540 31	558 02	17 71
Christian Endeavor	1,269 92	1,155 10	*114 82
Individual Offerings	814 02	2,023 92	1,209 90
Miscellaneous	382 19	343 68	*38 51
Annuities	716 00	1,500 00	784 00
Bequests	2,000 00	20 00	*1,980 00

*Loss.

Gain in regular receipts, $1,980.44; gain in annuities, $784; loss in bequests, $1,980.

Remember, $400,000 for Foreign Missions by September 30, 1909. On to Pittsburg! The year is sure to be a great one. Send offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

EDITORIAL NOTES.

"*Trust in the Lord with all thine heart, and lean not upon thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. . . . Honour the Lord with thy substance, and with the first fruits of all thine increase.*" —Prov. iii, 5, 6, 9.

"He 's true to God who 's true to man;
wherever wrong is done,
To the humblest and the weakest,
'neath the all-beholding sun.
That wrong is also done to us, and
they are slaves most base,
Whose love of right is for themselves
and not for all the race."

—Lowell.

In the interest of economy, the publication of the Missionary Voice has been suspended.

A little girl has come to the home of Mr. and Mrs. D. O. Cunningham. Hazel Mae is her name.

Already arrangements are being considered for large delegations to the Centennial Convention. On to Pittsburg!

Order your March Offering supplies to-day, please. There is sure to be a great rush toward the last of the campaign.

Secretary F. M. Rains dedicated the handsome new church at Lawrence, Kan., December 13th, and at Robinson, Ill., December 20th.

"Alexander Campbell as a Preacher —a Study," by Prest. A. McLean, is a most valuable contribution to our Centennial literature. See book table in this issue.

Our mission schools in foreign lands are the most effective evangelistic agencies that can be employed. They are centers of Gospel light and influence.

Charles Reign Scoville will in the future support Mrs. Dr. Jaggard at Bolenge, Africa. This great evangelist believes in the gospel for all climes and all races.

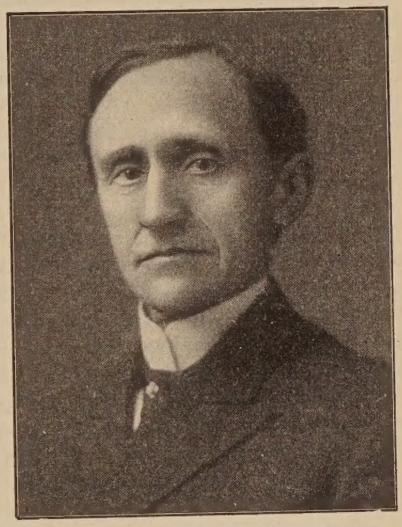
The preacher who does not read the Intelligencer is not posted on the great things being done by our people, nor is he keeping abreast of the great things going on in the world.

We want one hundred friends to give $500 each for Foreign Missions this year as a special Centennial offering, and then five hundred friends to give $100 each. Speak right out!

During November the churches gave $1,946.78, an increase over the corresponding month in 1907 of $906.16. There was also a gain in personal offerings and in annuity gifts. Keep up the gains until September 30th, 1909.

Miss Stella W. Lewis, Osaka, Japan, writes: "Mr. and Mrs. C. F. McCall have arrived, and we are delighted with them. They are not extremists in any way, but are of the even tenor that does best work on the mission field."

Dr. Chapman and Dr. Torrey and others have it in mind to put Foreign Missions into their evangelistic campaigns, giving perhaps one full day to the subject. Our own evangelist, L. E. Sellers, has already adopted this method.



R. A. Long

Proposes to give $5,000 to the new Bible College, Vigan, Philippine Islands, upon condition $20,000 additional is raised by August 1, 1909. He will also give $5,000 for the Bible College at Bolenge, Africa, upon the same condition, or $10,000 in all if $40,000 besides is raised.

It will be remembered that Bro. Long gave $5,000 for the Girls' School in Tokyo, Japan.

Miss Stella Franklin reports a meeting of native Christians at Jubbulpore. There were twelve hundred to sixteen hundred Christians in daily attendance. Of this number about one hundred were missionaries, and the rest Indian Christians.

The cure for a sick church is to get it on a missionary diet. It is the

panácea for all ecclesiastical ills. It will work a transformation in any congregation. Try it, and you will see the sleepy waken up, and the stingy loosen up, and the sour sweeten up.—J. I. Vance.

Many of our churches which publish local church papers make wise and frequent use of great missionary facts that appear in the Intelligencer. We commend this course. We hope all such papers will have frequent announcements of the March offering for Foreign Missions.

President A. McLean and Secretary S. J. Corey are making a great record in the Missionary Rallies this year. The moving pictures awaken great interest. This is a new and instructive feature. Great crowds are present to witness the reproduction of actual life on the mission fields.

The March Offering Manual, embracing sixty-four pages, is a most instructive and helpful document. It contains seventy-one illustrations. Much care has been exercised in its preparation. The Manual is sent free to churches ordering March Offering supplies; to others the price is 25 cents.

Miss Eva May Raw, who has just reached Nankin, China, says: "These first days are full of new experiences. Of course, the best part of it all is the Chinese themselves. I like them and am impatient to get hold of their language and customs that I may enter into their lives with the Christian message."

Look out for the February issue of the Intelligencer. It will be a great number. You will want to file it as a historic document. Would it not be well to order a number of sample copies now, to enable you to secure a large list of new subscribers in your church? They will have to be ordered in advance.

The boy who has heard his father at home talk of missionary work as an enterprise worthy of the best brains and the finest character will begin to think that there is work for him. And it is from the homes of the laymen that we look for the volunteers in the great work of bringing Christ to all men.—Bishop Lawrence.

We desire to mention an item left out of the Annual Report from Havana, Cuba. The mission there received about $735 from school tuitions. This should have been reported. The $19.96 given in the tabular review as "school fees" should have been credited to the Sunday-school at Havana.

A number of Annuity gifts are being received by the Foreign Society. We hope to receive many more before the year closes. Those fifty years of age or older we allow an annuity of six per cent per year, paid semi-annually. Those growing old in life and who do not care to be bothered with business exactions will find this an admirable plan.

At the conclusion of a native service in New Zealand, a native offered the following prayer: O, God, let not the good words we have this day heard be like the fine clothes we have been wearing, soon to be taken off, folded up and hidden in a box until another Sunday comes round. Rather let thy truth be like the tattoo on our bodies—ineffaceable till death.

Now is a good time to secure a large list of new subscribers in your congregation for the Missionary Intelligencer. The rates are reasonable. Single subscription one year, 50 cents.

Single subscription five years, $1. Single subscription for life, $5. In clubs of five or more copies, all sent at one time, one year, 25 cents each; cash with the order in every case.

"I think there are few, if any, missionaries on the field giving less than one-tenth of their salaries. I know of a number that give more, and I know of one giving almost half salary for a couple of months to support some most necessary work, there not being enough money in that particular fund to support it."—D. O. Cunningham, Harda, C. P., India.

P. C. MacFarlane, of Alameda, Cal., has become the Secretary of the Business Men's League, with headquarters at Kansas City, Mo. Good man in an important position. He will lead our men into larger fields of service This is a good Centennial move and we offer congratulations. He will do what J. Cambell White has done for all the churches in the Laymen's Missionary Movement, and more.

J. T. Brown, the minister of the church at Johnson City, Tenn., will preach eight sermons on foreign countries and heathen religions beginning the first Sunday in January. He will use lantern slides representing our work in China, Japan, India, etc. He has a fine machine. And this reminds us that the Foreign Society will furnish sets of slides showing its work in different fields, free of charge. Those requesting them must pay expressage each way and pay for any damages, and return the set within two weeks, that they may be sent out to others. The Society has only ten sets.

The Battle Creek Sanitarium offers medical treatment free to returning foreign missionaries out of health. A nominal charge of $5 per week is made for board and lodging; no charge is made for examinations or operations which may be required. A small charge is made for a nurse when a special nurse is required. Those interested should address the Battle Creek Sanitarium, Battle Creek, Mich. There are twenty-five or thirty missionaries there all the time. Miss Emma Lyon and Dr. and Mrs. Dye and others of the Foreign Society have been benefited by spending some time at the Sanitarium.

The Foreign Society is in urgent need of a capable physician for China. Whoever goes to that field should have a good general education and should be well versed in the Scriptures, so as to be able to give a knowledge of Christ and salvation through Christ to the Chinese. There are thousands of physicians being educated every year; there are twice as many physicians in America as are needed. In China one can have from one to three hundred patients every day in the year. There are three million people in the Chinese field for which we are looking for a physician. Here is a great and effectual door for a competent physician.

On the last page of this issue you will note a fac-simile of the title-page of this year's Endeavor Day exercise, "Our Damoh Boys." It was carefully prepared by Justin N. Green, who has had years of experience in young people's work. The observance of this day is widespread throughout our brotherhood. Eight hundred societies used the exercise last year. In this, our Centennial year, we confidently expect fifteen hundred. Will you not urge your Society to become one of that number? If you have no Society, your young people can use the exercise. Pastors sometimes have the erroneous idea that observing Endeavor

Day will injure the March offering. On the contrary, if properly pushed, it will awaken a deep interest in the cause of world-wide missions and make the entire month of February a period of happy anticipation for the church offering. Send your order at once.

PERTINENT POINTS.

Do not say, there is "plenty of time for that." Please order March Offering supplies to-day.

Please do not defer the offering. Take it right on time, at 11 o'clock, Sunday morning, March 7th.

Your order now will help enlist other churches that might not otherwise be brought into line.

We want your order now for March Offering supplies, that we may have everything in your hands in good time.

If you can influence some other church besides your own to take the offering, we ask your valuable aid.

Promptness and faithfulness in the missionary cause helps to reflect the real character of the church in every other particular.

If your church did not give last year, we are hoping its growing interest, its increased loyalty, and the Centennial enthusiasm will combine to bring it into line.

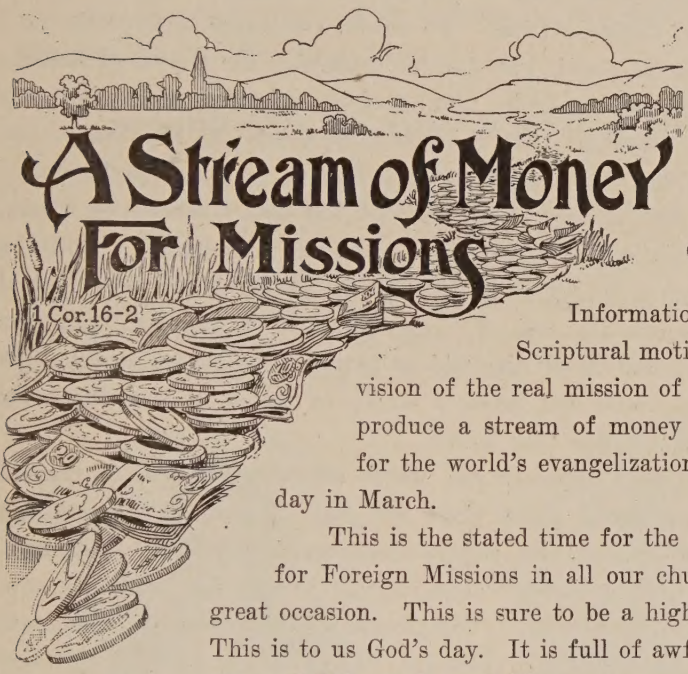
We expect to report every contributing church this year at the Centennial Convention at Pittsburg. That report will prove a historic document. We want the name of your church on the list.

If your church gave last year when the financial tides were running against it, we are sure it will not fall by the way now when business prospects look brighter and when we have a very much larger work on hand.

The missionaries are putting forth special effort to make the Centennial year memorable in all the mission fields. A large expansion is in all their plans. More sermons, more conversions, a deeper religious life, more in the schools, larger attendance at the hospitals, increased liberality, a greater quantity of Christian literature, and all that looks to the growth of the kingdom in the distant places of the earth.

Last year Missouri led all the States in the number of contributing churches, or 370. That State may be counted upon to almost double the number this Centennial year. Illinois was second in the number of contributing churches, 351; Indiana third, 320; Ohio fourth, 293; Kentucky fifth, 272; Iowa sixth, 215. Watch all these States come up to Pittsburg with a great increase in the number of contributing churches. Last year the total number of contributing churches was 3,467, the largest in our history. We do not think it too much to expect five thousand this Centennial year. We ask your co-operation to this end.

EDITORIAL.



A GREAT OCCASION.

Information, consecration, Scriptural motives, and a clear vision of the real mission of the church will produce a stream of money wide and deep for the world's evangelization the first Sunday in March.

This is the stated time for the annual offering for Foreign Missions in all our churches. It is a great occasion. This is sure to be a high day this year. This is to us God's day. It is full of awful and sublime responsibilities and possibilities.

This is our Centennial year. October next our people will meet in Pittsburg, it is believed, 50,000 strong. The attendance at the Jubilee Convention, Cincinnati, 1899, many think will be quadrupled.

We are to celebrate the one hundredth anniversary of the publication of the "Declaration and Address," by Thos. Campbell. "Where the Scriptures speak we speak," has been our effective slogan for one hundred years. Marvelous victories have been won in this and other lands. While we number more than a million in this country, we have girded the earth with our simple New Testament plea. Past achievements, present opportunities, and all the glorious promises of a reunited church and the evangelization of the world bid us pour out a stream of money that will challenge the admiration and gratitude of the world.

The present success of the Foreign Society will help to open the hearts of consecrated friends. The last report was enough to thrill the hearts of the most indifferent. Marvelous victories which crown the

labor of our missionaries in the Philippine Islands cheer us all. In seven brief years a work has been established which outruns our faith. We are overawed in the face of the wondrous things being wrought in Bolenge, on the Congo, Africa. We never even dared to hope for such success. A cannibal people have become heralds of the Gospel of redeeming love in less than a decade. And God has given us such missionary apostles as Dr. Royal J. Dye, R. Ray Eldred, and A. F. Hensey, and others. These men have leaped to a leadership in our Zion by downright sacrifice and daring. The work of the older stations of Japan, China, and India goes forward with increasing momentum. There is a quiet and ever-widening influence that is leavening the whole social fabric. Everywhere the seal of divine approval is stamped upon our efforts. To stop and survey the field as victory after victory is won is to strike our stony hearts and insure a stream of money of dimensions far beyond anything we have ever known.

As our churches approach the March offering they will be cheered as they recall the great things done last year in spite of a widespread financial depression and an unparalleled, exciting political campaign. In the face of these hindrances more churches contributed, and they gave more than in any former year. The situation is altogether different now. Business is awakening to new activities. The storm of political agitation is passed. Everywhere there is confidence and hope. We believe our people are ready to pour out of their substances and gladden the hearts of the brave missionary force at the forefront of the battle.

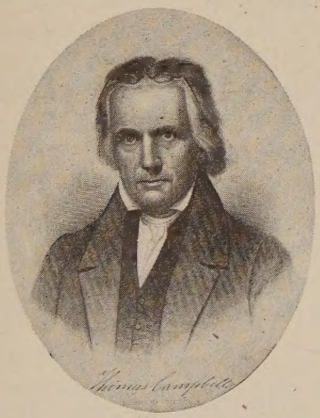
Let us remind ourselves that the basis of this world-wide missionary campaign is the Word of the living God. Before Christ the prophet saw the world redeemed through the Gospel, Christ was God's missionary. The apostles were missionaries of Christ. Indeed, the very word "apostle" means "missionary." The New Testament church went everywhere preaching the Word. The one business of the apostles and of the New Testament church was preaching the Gospel to a lost world. Lay these great facts upon the hearts and consciences of your church with renewed emphasis. Faithfully driven home to the hearts of the people, they will insure unprecedented liberality.

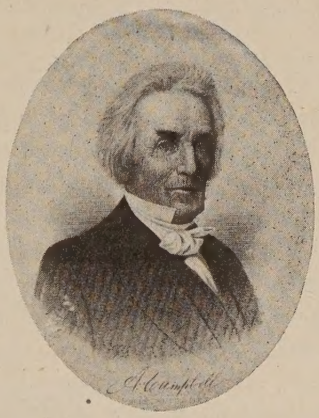
We count upon your church this Centennial year as never before. We beseech every congregation to be in line. Let all

hackneyed excuses be forgotten in a holy zeal to unite our people, the world over, in a mighty crusade. May we forget poverty, and debt, and church expenses and church repairs, new buildings, church troubles, and any and everything that stands between us and $400,000 for Foreign Missions the first Sunday in March!

THE PIONEERS AND FOREIGN MISSIONS.

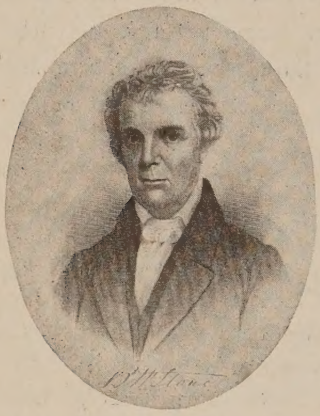
"What a splendid field for holy enterprise was laid open to the apostles when Jesus said to them: 'Go ye into all the world, proclaim the glad tidings to the whole creation!' Before his death, and while they aided him in his personal mission, the commandment was, 'Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not,' but now having consummated his mission, and arisen from the dead, the sphere of their mission was to be extended to the utmost bounds of the

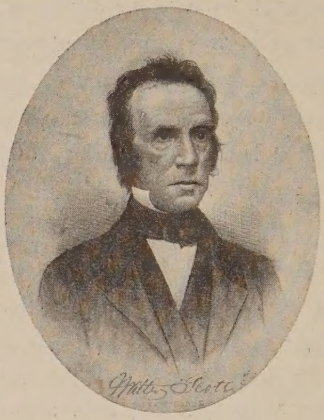




habitable world. 'Go ye into all the world!' Great was the field, and we do not read that these illustrious ministers, who alone enjoyed the distinction of being ambassadors instead of Christ, ever addressed to angels or demons the word of reconciliation. Their mission was glorious and extensive, but it was limited to the children of men, and like their Master, they discovered no desire to transcend the limits to which, in his instructions, he had restricted them."—Walter Scott.

"Let all Christians, therefore, unite in prayer that God would send forth faithful laborers into his harvest; that the word of the Lord may have free course and be glorified; that his Spirit may be poured out upon his ministers and people; that through them he may 'reprove the world





of sin, of righteousness, and of judgment.' That he would collect and unite into one his scattered flock, that the whole world may believe in Christ the Savior of sinners."—Barton W. Stone.

"The diffusive benevolence of Christianity is nowhere more strikingly exemplified than in the establishment of Foreign Missions.

"This missionary enterprise is, by universal concession, as well as by the oracles of God, the grand work of the age; the grand duty, privilege, and honor of the church of the nineteenth century.

"We shall do more at home by doing something abroad. If the apostles had continued in Jerusalem until all its citizens were converted, they never would have planted a church in Samaria nor anywhere else."—Alexander Campbell.

A NEW TESTAMENT DISTINCTION.

The evangelization of the world is one work, and is the work of the whole church. In the interest of efficiency and economy it has been found expedient to divide it into Home Missions and Foreign Missions. This division dates back to the apostolic age, and is clearly recognized in the Scriptures. The words "Home" and "Foreign" are not used, but their equivalents are. This matter is discussed in the second chapter of Galatians. No one can read that portion of the Word of God understandingly without seeing that there is a distinction between missions to the heathen and missions to one's own people.

In that passage it is said that the brethren in Jerusalem saw that the gospel of the uncircumcision was intrusted to Paul, even as Peter was intrusted with *the gospel* of the circumcision. There had been some doubt as to that before. Paul was a stranger in Jerusalem. He was un-

known by face in the churches of Judea. His teaching had been discredited and his apostleship denied by the false brethren. When the facts were submitted no argument was needed; it was plain that God accepted him and his labors. For he that wrought for Peter unto the apostleship of the circumcision, wrought for Paul also unto the Gentiles. The labors of Paul were followed by the same kind of success as characterized the labors of Peter; they were marked by similar displays of miraculous power. The evidence of a divine call to the apostolate and the divine acceptance of Paul as an apostle was furnished by God himself. The Holy Spirit supplied his own witness. "And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and to Barnabas the right hand of fellowship, that we should go unto the Gentiles, and they unto the circumcision."

There was only one Gospel. For both there was one body, and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. Peter and Paul were in perfect accord as to the way of salvation. While both dwelt on the same facts and commands and promises, they sought to adapt their messages to their hearers. Thus Peter was intrusted with the gospel for the Jewish people, and his addresses and epistles show that he presented it with a certain adaptation to them. The burden of his early preaching was the crime of the Jews in crucifying the Messiah, and their duty to repent and trust in him for salvation. When he writes to them as Sojourners of the Dispersions he is still a Jew. He dwells on the ancient glories of the race; his mind is imbued with the deliverances wrought for them, the majesty and sanctity of the temple, and the mystery of sacrifice. Paul was intrusted with the gospel whose sphere was the Gentile world, and he presented it with a certain adaptation to them. One has but to read Peter's sermon on Pentecost and Paul's sermon on the Areopagus to see the difference. Peter's sermon is based largely on the Old Testament, because that was authoritative with his hearers. The sermon that was so honored of God in Jerusalem would have provoked ridicule in Athens. Paul needed to approach his hearers from a different point of view, and use arguments that were most effective with them. A citation from one of their own poets would avail more than the citations of Peter from Joel and from David.

While Paul and Peter preached the gospel in different parts of the same world-field, they were on a parity. God furnished both for the apostolic office with illumination and the other necessary endowments, and worked mightily through both. He confirmed their teaching by signs and wonders. Under Peter's first sermon three thousand were added. Many turned to the Lord under his preaching later. The sick were carried out into the streets, and laid on beds and couches that, as Peter came by

at the least his shadow might overshadow some of them; and they were healed every one. The same was true in Paul's ministry. Many hearing, believed and were baptized. Special miracles were wrought by the hand of Paul. Unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. The seal of God was manifestly stamped on both. The results of the preaching were the same. God made no distinction between Jewish and Gentile converts. He gave the Holy Spirit to both classes; he cleansed the hearts of all by faith.

When James and Peter and John, they who were reputed to be pillars, saw this, they gave the right hand of fellowship to Paul and Barnabas. That in regard to which they expressed fellowship was a division of the work. The fellowship they expressed amounted to giving to Paul and Barnabas their hearty good wishes in their separate but co-ordinate sphere. The right hand was used in some significant gesture, as has been the custom in solemn agreements in all nations. The pillar apostles and the other brethren were satisfied that Paul was really called of God and that the grace of God was with him. The extent and nature of his success amounted to a demonstration.

Then and there they entered into a formal compact that Paul and Barnabas should go to the Gentiles, while they went to the Jews. This arrangement was agreeable to all concerned. They were persuaded of the divine vocation of each. Agreeably to their twofold vocation they regulated also the twofold activity, assigning formally to each the field of labor to which, as they had become convinced, he was called. This diversity of calling rested upon a diversity of gifts. Each was assigned to the field for which he was best fitted.

In the body of Christ there are many members, and all do not have the same office. Peter opened the door of faith to the Gentiles, and bravely kept it open when others would have shut it. But it was for Paul to lead the Gentile nations through the open door, and to make a home for them within the fold of Christ. Peter did not hesitate to recognize Paul's superior fitness for this wider province of their common work, and with the concurrence of James and John, he yielded the charge of it to him.

What is set forth in Galatians is confirmed by other portions of the Word of God. Paul was called to be an apostle to the Gentiles. He glorified his ministry. After his conversion, when he returned to Jerusalem and was praying in the temple, he fell into a trance and heard the Lord saying to him, "Make haste, and get thee quickly out of Jerusalem, because they will not receive of thee testimony concerning me." Paul was disposed to argue the question, dwelling on his own peculiar qualifications for work in that city. But the Lord said: "Depart, for I will send thee forth far hence to

the Gentiles." That was a division of the field. Paul always regarded himself as a Foreign Missionary.

Speaking on this subject Dr. Ashmore has pointed out that in the Home field an appointee is able to enter upon his work at once. But in the Foreign field, even though one may have been a Home missionary for years, he must serve as an apprentice for two or three years at least, before he can be trusted with responsibility of any kind, and must have an experience of several years more before he can rank as a master workman. This arises from the fact that he is among a people of strange speech and strange religion, a people whose civilization and education and point of view are different from his own. The problems of administration are so different that one who is an expert at home may not be an expert there. It is on this account that one Board is organized to look after the interests in one sphere, and another to look after the interests of the other. Every reason that existed for a division of the field and for the employment of different methods in the apostolic age exists now. This division is in accordance with the teaching of Scripture and the dictates of common sense.

THE VIGAN BIBLE COLLEGE.

Progress is being made toward the Bible College at Vigan, Philippine Islands. R. A. Long proposes to give $5,000 toward the $25,000 needed upon the condition that $20,000 besides is raised by August 1, 1909. Already between $7,000 and $8,000 has been secured in cash and pledges on the $20,000. It is important that we close the $20,000 up as soon as possible, that we may give ourselves to other centennial tasks. There has been one gift of $1,000. Several have given $500, and quite a number have given $100.

We hope a number of churches will give to this fund in the March Offering over and beyond their Living-link gifts, as a special Centennial task, and may we not ask churches to raise something for this fund over and beyond their regular apportionment? Of course, the regular offerings of the churches must go toward the support of the missionaries, pay their salaries, and the current expenses of the missions. It is not too much to say that our greatest need just now is the two Bible Colleges, one at Vigan, and the other at Bolenge, Africa. For further information, correspond with the office of the Foreign Society. Circulars and booklets will be furnished upon application.

CONTRIBUTED ARTICLES.

A WITCH-DOCTOR'S HEROISM.

It is to the foreign missionary field that one must turn for that type of personal heroism and uncompromising courage that marked the early Christian Church. Not often does one see such a letter as it is the privilege of The Sunday-school Times to give its readers this week. The president of the Foreign Christian Missionary Society, A. McLean, of Cincinnati, Ohio, writes to the editor, in forwarding the letter, as follows:

MARK NJOJI.

He is from Bolenge, Africa. He came here with Dr. Royal J. Dye. He is only one of a great number that has been redeemed by the gospel.

"I am sending you, by request, a copy of a letter written by an African in this country to Dr. and Mrs. Dye, missionaries at Bolenge, Africa. Dr. and Mrs. Dye are now in this country. They were on the Pacific Coast when this letter was written.

"Mark Njoji, the writer, is the son of the greatest witch-doctor of the Bolenge section, Congo-land. He received the charms, and fetiches, and secrets of witchcraft, as well as numerous wives and slaves, from his father and older brother. He became a Christian and turned his back upon all of these. He is now an evangelist of the Bolenge church and is here in America with Dr. and Mrs. Dye helping in further translations. While Dr. and Mrs. Dye are on the coast he is in Battle Creek, Mich., studying English and learning the printing business. A number of those who heard this letter read expressed a desire that every boy and girl in America might read it." The converted witch-doctor's letter tells its own story. Here it is:

"To the Mother and Father of Okuki (Dr. and Mrs. Dye):

"I inquire of you both, are you still there, are you being strengthened in telling the story of the Lord? Listen to another story from me which is on this wise: A certain white man who has been at Stanley Falls (a traveler and lecturer) called me, saying, 'I am describing to people the manner of witch-doctor and I would like for you to dance and I will talk.' He measured the costume of the witch-doctor to me, saying, 'You will take off your clothes,

as a witch-doctor does not dance in clothes.' He besought me, beseeching and beseeching. I said, 'No, that can never again be fitting for me.' He besought me for two or three days, but I did not consent. Some other people came, saying, 'Why do your refuse?' I answered them, saying, 'What was the day on which John the Baptist was killed? Was it not that on which Herod gathered a company together and a girl danced for them? Was not John killed on that wise? Dancing is not fitting for a Christian at all.' Some agreed, while others said, 'This can not be compared to that—you only show people who do not know the manner of the witch-doctor.' I said, 'I did not come here as a witch-doctor; I came by the words of the Father who liveth in Heaven; if as a witch-doctor I would never have reached this country.' Some said, 'He will pay you.' I said, 'No man is saved by money.' They tried me and tried me, but I did not consent. There is nothing else which has surprised me as this, even this 'come and dance for us.'

"Your people seek to tear me to pieces (his faith), but I can not be torn to pieces; my house is not built on the sand, but it is on the rock. Even though all things befall me, I shall not be anxiously troubled—the Master is with me; I shall do nothing unfitting. I only pray Father that my faith be sufficient for all things.

"For a week and a half I have rejoiced, for I have a companionship with some white and black brethren (from Kimberlin Heights, Tenn.). May God watch between me and you until we see each other face to face again.

"Your child who loves you both,

"MARK NJOJI."

There is loyalty and heroism of a sort that makes the ordinary Americanized Christianity look weak and thin. It took courage and conviction of a high order to decline, as a new convert in a Christian country, to do what the people of the "superior race" in established Christendom urged was "all right." The fact that there might have been no intrinsic sin in an exhibition of heathen practices made only for the purpose of arousing people to a sense of the needs of the Dark Continent has nothing to do with it. This man believed it would be wrong for him, having put his hand to the plow, to turn back for an instant to the old sinful practices that Christ had called upon him to abandon. The white persons who saw this and who tried to break down his newly born scruples need to ponder certain words of our Lord to the effect that "whoso shall cause one of these little ones that believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea."—Sunday-school Times.

WHICH COURSE IS MOST PLEASING TO CHRIST?

One church gives four thousand dollars a year for missions. It keeps six missionaries at work in different parts of the world. This Church believes that Christ meant what he said when he commanded his disciples to go into all the world and preach the gospel to the whole creation, and makes its chief business to obey that command. In this church, missions are not considered an outside cause—they have the first place in all the thoughts, and plans, and expenditures of the membership. The building in which that church wor-

ships is convenient and commodious, but strikingly plain. No money has been wasted in adornment. The building is not a Greek temple nor a magnificent cathedral—it is a workshop. It is a place where the Lord's business is transacted. There is no pipe organ. The carpet is inexpensive. Opera chairs serve as seats. There are a number of churches in town more impressive from an architectural point of view—there are several that cost two or three times as much—but this church gives more for the extension of the gospel than all the other churches in the place combined. This church is known and honored in all parts of the world.

Other churches take the opposite course. They set their hearts on having the finest building in the neighborhood. Their ambition is to out-class all their rivals. When the building is dedicated there is almost always a heavy debt upon it. This debt is a millstone around the neck of the church; it is a lion in the path. Until the debt is paid little or nothing can be given for missions. Members urge the shameful excuse that they must be just before they can be generous; as if the cause of Christ had not the earliest and strongest claim upon them; as if that divine claim should not be met before a sacrifice was made to the pride and vanity of the membership. As soon as the debt is paid a pipe organ must be provided. Until that is paid for the missionary cause must be content with a pittance, or with nothing at all. As soon as the organ is clear of debt, the building must be frescoed again and new and costly carpets must be laid. Then music of a more elaborate character must be secured; expensive singers must be engaged. The church proceeds on the assumption that the local church is the supreme thing and must be attended to first, and that the evangelization of the world is a matter of small importance and one that can wait for convenient seasons.

Which course is most pleasing to Christ? Which honors Him most? To ask this question is to answer it. A church needs and should have a suitable building for its work and worship. But while half the race are without the gospel, it would seem that simplicity should be the order of the day that more money be available for the support of the missionary enterprise. Surely if a church spends $30,000 for a building for itself and then gives $25 or less for missions, or pays $2,500 for an organ and pays $5 or less for missions, it has not adopted the course that is most pleasing to her Lord. Nor is this course one that secures the respect of men of the world. When they see the church trying by means, of music, and eloquence, and artistic and æsthetic accessories to attract and hold the fashionable and wealthy, they despise it in their hearts. Let the church stand for the simplicity of Christ; let it exert itself to the limit of sacrifice to give the gospel to the unevangelized portions of the earth, and these same men will honor it and contribute freely, and joyfully, and generously to its support. The history of the church Dr. Gordon ministered for in Boston, and the one Dr. Bradt ministered for in Wichita, and the history of the Church of Christ in Angola, Ind., demonstrates this. When the church most honors Christ, she will compel the respect of the world and she will do most to build herself up on her most holy faith.

The church exists to help Christ accomplish his gracious and eternal purpose. In order to do that it is not necessary to have the finest building in the city; it is not necessary to have a pipe organ. It is far more profitable to support a missionary or two. That will do more to attract the public and to build up the church in membership and in holiness than anything that can

be done to minister to the lust of the flesh, the lust of the eye, and the pride of life. In many churches the emphasis is put on the wrong place. That which should be greatest of all and first of all is last of all and least of all. For this very reason many churches are weak and sickly, and some are dead. They misapprehended the purpose and the plan of Christ, and because they did they missed the path that leads to prosperity.

The church is not to lavish her thought and her resources upon herself. She is not to study ornamentation, and elegance, and magnificence. She can well afford to leave that to the club and the saloon. Her mission is a higher one. Her work in the world is to seek and to save the lost. Her business is to publish the truth far and near, so that the prophecy may be speedily and gloriously fulfilled, "They shall see to whom no tidings of Him come, and they that have not heard shall understand." By doing this the church will please and glorify the Lord, and she will bring down upon herself such a blessing that there will not be room enough to receive it.—Editorial, "Christian Standard," March 17, 1906.

THE CENTENNIAL AND A BIBLE COLLEGE FOR THE PHILIPPINES.

HERMAN P. WILLIAMS.

The monument proposed for commemorating in the Philippines the centennial of Campbell's "Declaration and Address" is an Industrial School for Evangelists, costing $25,000. Nothing could be more appropriate as indicating the genius of this plea for Christian union, which finds its efficient cause in the active and accurate handling of the Word of God. Nor could anything be more pertinent to the critical needs of the Philippines Mission—so likely a child of the Apostolic Restoration.

The churches of God planted by our missionaries in Luzon now number thirty-four congregations, with thirty-one unorganized groups, and aggregate three thousand disciples. Most of these are living among neighbors disposed to serve Christ, but are blinded and confused by the great Roman sectarian system, which in Europe and America have given pedigree to so many doctrinal errors. Recently, however, a very promising advance has been made on the less numerous pagans of the mountains who profess a God, but serve demons; who in ignorance have reversed the divine command and glory in murder, taking the heads of their enemies.

The Filipino churches are fruitful in producing preachers. Indeed, in the old day there were Filipino priests that accompanied the missionary friars to Japan and suffered martyrdom when that nation harried to death those wearing the name of Christ. In a new day, it is fair to hope, Filipino evangelists will not be wanting to bear the Gospel to their unevangelized cousins of the southern archipelagos and even to neglected tribes of the Asian continent. At the present time they show remarkable activity and efficiency. One hundred and seventy-one preachers are already recognized among the churches. In Bullagao district (Vigan) a full tithe of the converts take part in the ministry of the Word. They preach in the fields, the streets, the markets, in private homes, and at public functions; in the cities, villages, and mountain hamlets. They are not always happy in method, but they publish the testimony and baptize many.

Now it is evident that preachers having brief Christian experience and small attainments can not well teach the people further than initial faith in Christ and the first principles of obedience. This is no cause for silencing or restraining them, but it is an eloquent cause for sustaining and supplementing their work. The congregations have now the vernacular Testament and the weekly communion, and they will grow in grace; but the spoken word of power is needful that they go on vigorously from faith unto faith. The work is becoming too big for the missionaries alone to confirm—they are too

A Group of Our Filipino Evangelists.

few to follow on the trails of 171 active pioneer advocates. These Filipino preachers themselves must be prepared for the more advanced work among the disciples.

Our churches in the Philippines live very much after the simple pattern of congregational life among the disciples at the beginning of the current reformation. Their ministry is not of a professional cast. Their bishops are pastors and teachers, living by their own toil. In each congregation are a number of brethren who preach and who teach among their sisters, and only one is on pay—Ruperto Inis—who receives a living from the mission when he is sent as an evangelist to other towns.

This primitive state of our churches is representative of the non-commercial organizations of Filipino society. Nor are we now concerned in changing either the one or the other. It is better for the congregations to produce men than to pay salaries. We prefer a numerous preaching eldership to a few professional pastors. And to this end our educational purposes are confined. We ask that your centennial monument be a plantation school for evangelists, and bishops, and deacons, and exhorters, who would resort there for stated courses of study in their own vernacular. Working half a day and studying half a day, they could pay for their own lodging

while attending on the business of the Father. They would build up the school by their own toil, and learn valuable handicrafts, and be ready to live and to preach independently wherever the Lord might call them. The more talented and adept in the Word, who would devote their whole time to evangelizing, would be afforded the needed preparation.

With such plans properly inaugurated at the present crisis and sustained with such support as can reasonably be expected from American churches, we can fairly believe that within the next generation the social topography of the Philippines would be transformed throughout. As in the days of the apostles, so now in the apostolic restoration, the men that turn the world upside down would be abroad in the land. The fishermen, carpenters, farmers, tent-makers, Galileans that know not and refuse the canon law would build salvation in the midst of chaos, this being their rock—"Thou art the Christ, the Son of the living God."

Vigan, P. I.

THE DEEPENING OF THE SPIRITUAL LIFE OF OUR NATIVE HELPERS.

JAMES WARE.

In a work by John Owen, one of the Puritan Fathers, written in 1674, occurs a remarkable passage which goes to show the relationship of the Holy Spirit to the various ages of the world. "Before Christ came his witness was to the unity of God's nature and his monarchy over all, with special reference to God as the Father. At the first advent He bore witness to the Divine Son, incarnate, sacrificed, and glorified according to the promise. And His test in the first instance was to see whether a church orthodox on the first point would receive His witness to the Son. And when the working of this test had gathered out the Church of Christian believers and built it on the truth of the person and work of the Lord Jesus Christ, then the Holy Spirit came into a new prominence and specialty before that Church as a touch-stone of true faith."* And so it comes to pass that the age of the Christian Church is in a very special sense the dispensation of the Holy Spirit.

We have not the time, neither is this the place, to speak of the relationship of the Holy Spirit towards the Church except to quote a passage from "The Christian System," by A. Campbell. He says, page 25: "Anciently or before time it was God, the Word of God, and the Spirit of God. But now in the development of Christian system, it is the Father, Son, and Holy Spirit; one God, one Lord, and one Spirit, even the advocate, the sanctifier, and the comforter of Christ's body—the Church. Jesus is the head and the Spirit is the animating principle of that body."

I quote these words of Campbell as an introduction to our subject, bearing in mind that our native associates are as much members of that body as we are, having been brought into such relationship by the same spirit by which we ourselves have been animated.

The Spiritual Needs of Our Helpers.

It is difficult for us foreign missionaries with all of our helpful and pleasant surroundings to lead really spiritual lives. In fact, it seems sometimes that

*Veni Creator.

the more aids to spiritual living we have the more we realize our lack of spirituality, so that we have to cry out with Paul, "O, wretched man that I am; who shall deliver me?" And this lack of attainment becomes more and more surprising when we come to consider our upbringing, education, and environment. In fact, in drawing a comparison between our lives and the lives of some of our native helpers, I am afraid the result is not always to our advantage. We have in the mission, men whom we knew in the days of their idolatry and superstition, when they had no idea of whom Christ was, but who now, if they have not already done so, are fast outstripping us in the Christian race, so that the first is becoming last and the last, first. And it will be no mean test of our spiritual attainments if in the face of such experiences we are able to keep a humble spirit and, rejoicing, to say with John, "He must increase, but I must decrease."

There are reasons why our native helpers should be, comparatively speaking, more spiritual than ourselves. Consider for a moment the homes into which they were born and from which they can never entirely dissociate themselves; think of their family relationships, their education, their literature, and traditions. To maintain their faith bright and strong for themselves alone would require a firm spiritual character; then how much more when in addition to this they have to bear the burden of a half-instructed church, which they are required to build up and establish in the faith.

How Can We Assist Them in Retaining and Deepening Their Spiritual Life?

First, by paying attention to our own spiritual growth. We should cultivate a character and a deportment towards them by which they would be attracted to us. The power of the magnet is never felt until the object is brought within the radius of its influence. So likewise we shall have no spiritual influence over our native helpers until by our conduct they feel that there is not only no repulsion from, but actual attraction towards us. To reach this position it means that we must cultivate their friendship by visiting them, by being with them, and by adapting ourselves to their circumstances and surroundings. It means that we must be ready to welcome them whenever they call upon us, receiving them at the front door of our house like any of our other guests. It is surprising how readily our native helpers respond to a sympathetic reception, how it loosens their tongues, and breaks down their natural reserve. And while they are with us in the study, a kind inquiry after their family and a word of encouragement followed by a prayer with them and for their work will go a long way towards gaining their confidence. If we are not in the habit of so dealing with them, or if we find the cultivation of their acquaintance and friendship an irksome task, it will certainly be in the interests of our future work if we take a few days' vacation for the purpose of calling our own spiritual life to account. And so I place this answer first because it is practical, and because in this case it is certainly true, that an ounce of practice is worth a pound of precept.

Second, by teaching them the value of and their interest in the gifts of the Spirit. As we read Fisher's Church History we are struck with the many problems that confronted the early Church, analogous to many we find before the Chinese Church of to-day. The following decisions reached by the early Church will indicate some of the most important questions dealt with: The abandonment of idolatry; the purification of domestic relationships: marriages between Chris-

tian and heathen discountenanced; all employments which involved a recognition of idolatry, magic, and astrology were forbidden; theatrical entertainments were disallowed; the necessity of breaking away from heathen philosophies and unworthy traditions; encouragement to take up whatever was good and natural in the life of the world and assimilate it into the life of the Church.

In introducing the subject of spiritual gifts in the twelfth chapter of 1 Corinthians, Paul might have been writing to the Chinese Church: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away to those dumb idols, howsoever ye might be led." Then he shows the diversity of the gifts and how they are divided among the members of the Church for one specific object, namely, the benefit of the whole Church. From the apostolic argument it appears that the existence of these gifts had led to some misunderstanding and schism among the young Church, some gifts being exalted at the expense of the others. Therefore he is anxious to instruct them in the proper value and use of these gifts in order to promote mutual dependence leading to unity.

Now we recognize, as we have already affirmed, that some of our helpers are men of real spiritual power, and so it behooves us, to whom they look for leadership and guidance, to be prepared to show them the relation of their gifts to their present-day problems, also to detect any misuse of those gifts, whether of intellectual power or of any special energy of faith, and in a judicious manner to point them to a more excellent way.

Third. We must remind them of the responsibility resting upon them of stirring up the gifts received and not allowing them to become dormant. As we have pointed out, their environment is not conducive to spirituality; and so it will not be surprising if we find they need the same kind of stimulus the Corinthian Christians need, and that Timothy, even, needed in their day. There is an inference in 2 Tim. i, 6, that Timothy was cast down, perhaps on account of his master's continued imprisonment. At any rate he appears to be discouraged and there was a need to stir up or, as the Greek has it, to "fan into flame" the gifts by which alone he was qualified for the many and important duties of his office. In the case of the Corinthian Christians—1 Cor. i, 7—there is an evident and close connection between the gifts bestowed upon them and their hope of the coming of Christ. From these passages we find that the responsibility of not only not neglecting, but positively of maintaining possession of their gifts is largely with the helpers themselves; and further, that one of the most effective ways of so doing is by keeping alive within them the certainty of their glorious destiny, which is founded upon the confidence expressed in the ninth verse, "God is faithful, by whom ye were called into the fellowship of His Son."

Shanghai.

THREE THOUSAND DISCIPLES IN THE PHILIPPINES.

W. H. HANNA.

Three thousand disciples have been baptized in the island of Luzon. A Pentecost has come for the workers of the Foreign Christian Missionary Society in the Philippines. Already thirty-four congregations have been organized. Forty-one other localities contain groups of converts. These Chris-

tians go everywhere preaching the faith. Eight hundred thousand people are directly dependent on them for the Word of Life—Tagalogs, Ilocanos, Ibanags. Even the head-hunters in the mountains are inviting the gospel messengers. This island of Luzon contains four million people. It has an area equal to Pennsylvania. It is the keystone isle of the Eastern seas.

These three thousand converts are a coming factor in the transformation of the Oriental world. They are the wards of the churches of Christ in America. They are our brethren in brown. They have been given life, direction, and hope by the preaching of the faith which was once for all delivered unto the saints. Jesus said, "Teach them to observe all things whatsoever I command you."

And what are we doing? Six missionaries, their wives, and one single woman are at work—but what are these among so many? The hope of the cause is in our native exhorters and evangelists. One hundred and seventy-one of them are already recognized among the churches. Only a few receive any financial support. In barefooted simplicity, with thumb-worn Testaments, they search out the people of God. They tell winningly the glad tidings; they baptize disciples; they inaugurate the Lord's feast, and organize congregations. But they are not trained in pastoral service; they can not conduct Sunday-schools; the doctrines of perfection are new to them; without instruction they can not continue to direct the awakened conscience of the brethren.

We have tried to meet the new needs by opening a dormitory for high school boys and teaching them the Bible. The embryo Bible college is at Vigan, the capital of northern Luzon. It occupies a rented house and has fifteen students this year. We had a larger number last year, but had to reduce the demands on our teaching force. These boys know English and recite daily in the Bible; some of them will become good preachers. This is well, but it is not enough.

We must also teach the village exhorters—men who know only the vernacular and who for decades to come will be the main strength and reliance of the churches. Our proposition is to enlarge the college at Vigan; to buy it a farm, build suitable houses, and provide an equipment. We would make it an industrial school for evangelists, where the preachers and teachers may come, support themselves by their own labor, and learn in their own language the further counsel of God. They can build their cottages of bamboo. They can make brick and erect for the school large, permanent buildings. And they can learn handicrafts that will enable them to reproduce the example of Jesus the Carpenter, and Paul the Tentmaker among their own villages. In this way every dollar spent from America would buy its full value in each of three benefits: it would build up a permanent college plant; it would develop a higher standard of thrift in our Christian communities; it would provide a numerous, trained, and self-supporting ministry for our churches.

In this cause we confidently appeal to American Christians for money. We need $25,000. We ask the reader of this magazine to help. The fund may be given outright in cash or properties; or it may be given to draw an annuity of six per cent for the donor until his death. There should be no delay. The Filipino nation is now in the forming. A thousand dollars now is worth many times that sum ten years hence. Your gift will rally others. Send it to-day.

THE GREAT VALUE AND IMPERATIVE NEED FOR A STEAMER ON THE CONGO AND UP THE BUSIRA.

ROYAL J. DYE, M. D.

The rapid and most encouraging progress made by our mission on the Congo has laid upon us a larger responsibility. Our Lord has given us unprecedented results among the missions working there, thus adding to our responsibility. The very faithfulness of the native church gives us encouragement, and their consecration and remarkable spirit of evangelism has opened to us vast and populous "regions beyond;" while still farther and farther regions lie waiting for their first message of redeeming love.

Your missionaries have penetrated as far as 250 miles beyond Bolenge in the native canoes and in the Endeavor launch, but to make that journey they are compelled to expose themselves to the burning tropical sun for six and seven days at a stretch, when a steamer would make the same journey possible in two days and with comfort and safety. They can not carry provisions and supplies for their men, nor fuel for the launch for a trip farther than that; so beyond lies as yet a great, impenetrable, unknown section. "Waiting for the gospel. They have never even heard the name of the Savior." Beyond this "curtain" of impenetrability, with our present means of travel, lies great and more populous section of river highways. While from some of them comes the call, as they have heard the rumor of the teachers of God's love, "Why will you not come and teach us also; we, too, are dying?"

Sixty miles down the Congo from Bolenge is the mouth of the largest northern tributary, the Mobangi. It reaches far north into the heart of the great, unevangelized Soudan, giving us an highway into that still more vast and populous region. A land to be possessed as we have fulfilled our responsibility to these millions of the great equatorial zone, to whom we are first responsible, for no other mission will attempt a work there as long as we are doing our duty. They all have plenty to do in their own fields without trespassing on a field that is logically ours by virtue of our situation. They will never get the news of salvation save through the missionaries who represent our great brotherhood.

About thirty years ago, when the Livingstone Inland Mission was organized, a fund was raised in honor of Henry Reed, who had given largely for missions, and a steamer was built bearing that name. This little eighty-foot, sharp-prowed, stern-wheel steamer plowed its way up and down the Congo and its tributaries bearing the messengers and message of life to millions that would never have heard the name of the Savior but for it.

Other missions, as they have opened up a work in the various remote sections, have found it necessary to build steamers. "The Peace," "The Goodwill," and the "Endeavor" of the English Baptists—the latter costing $37,000—have been successively launched on the waters of the upper Congo. The Congo Balolo Mission of the Regions Beyond Missionary Union, an inter-denominational mission of London, have built three steamers during the course of their operations; these have all served us in generous fellowship. But they have all they can do to do their own work and could not make trips for us up the Busira and its tributaries, though they do carry for us all of our supplies six

hundred miles as they come up river to their own stations, passing our very door. The American Presbyterians have recently built for their work up the Kassai tributary—a situation identical to ours—a beautiful steamer costing $30,000, the "New Lapsley." There is not a mission station but is passed by trading and Government steamers frequently. But they nor we can not depend upon the fickle and capricious sentiment of the traders and Government officials, whose captains may be intoxicated and who by other questionable practices may prejudice the natives against our work. No other mission steamer is available for evangelistic freighting or exploratory work up the Busira. The building of this proposed steamer would not only give us a status of permanency among the other missions and natives, but will assure the Government that we are a people who have a right to ask for larger concessions. The native Christians would be not a little encouraged and the heathen assured that we are doing our best.

Word has just come from the Congo that the papers for the granting of the site for the new "Lascelle" Mission, at Longa, one hundred miles beyond Bolenge, have been signed. The very building and equipment of that new mission depends largely on a steamer. The missionaries and supplies to carry on that advance work; the tools to break the ground with; the barter goods to pay the native workmen who must do that work under the direction of the pioneer missionaries who go to open that great and populous region will all have to be carried by steamer. Communication must be maintained with the basis station at Bolenge. A steamer is imperative for all the advance work now anticipated.

The last letter from Brother Eldred tells of a great opening 150 miles beyond Longa, where he and Dr. Widdowson went. The people have welcomed them with open arms. We can not maintain our position without a steamer. We must occupy at once.

From the far Bosira comes a Macedonian call that I fear to tell you of, for the burden of responsibility will be but the greater. Nine months ago Brother Hensey and Dr. Widdowson went a long canoe journey of 250 miles back up the Bosira Munane. After a fearful journey of exposure in the heat and glare of the tropical sun for six days and the malarial swamps of the river side, bitten by mosquitoes and by the more dreaded Tsetse fly, which propagates sleeping-sickness, they arrived at Bonyeka, a large and populous village in the center of a thickly populated section of that great river way. They preached up and down the streets from one end of that large village to the other, starting at eight o'clock in the morning and closing at one in the afternoon. Whey they prepared to go the whole village gathered, begging them to stay longer, but they could not, for they had not enough supplies in the dugout canoe in which they had traveled to last longer. Then the natives begged them to "leave 'some one' who knew about the wonderful gospel to teach them more about it," for they had "heard it but once." Volunteers were called for and two of the brave canoe men, Christians, volunteered to stay, though it was 250 miles from home. Nine months have passed and the native evangelists have been increased, and they have preached faithfully and lived as faithfully the transforming power of the old Jerusalem Gospel, until now, when Brother Hensey and Dr. Widdowson, and later Brother Eldred made a call there again, going that fearful journey; they found seven hundred men and women who have quit all the old awful life of the village with its polygamy, drunkenness, lying, cursing, stealing and fearful, blood-thirsty cruelty and are

begging of us to "Come; why will you not come and live here and give us, too, a chance for life?"

Brethren, what shall be our answer to our God when we come to meet him? Can we say, "We knew it not; can we say we did our best?" Shall these still thousands of far riverine and inland villages, perishing for the want of the knowledge of the Savior of men, the adorable Son of God, say, We 'll tell God on you," because we have passed them by? What shall you do, fellow Christian? When will you do it? After many more have passed into Christless and hopeless graves? God forbid. Now is our great opportunity. Now is our great responsibility. We who are living now must serve our generation and give them the knowledge, at least, of life in His name.

THE CENTENNIAL AND THE MARCH OFFERING—A SYMPOSIUM.

The Key-Word.

Our Centennial Celebration ought to be—must be—pre-eminently a missionary celebration. The golden text, the key-word, if you please, of the movement out of which has grown the Foreign Christian Missionary Society and kindred organizations, is John xvii, 20, 21, our Lord's prayer for the unity of his friends for this purpose, namely, "That the world may believe that thou hast sent me."

Let us not for a moment lose sight of the grand purpose of the unity and union for which we pray and plead. What is the purpose? "That the world may believe."

This, then, is a world movement. There is nothing small about it. The entire race is in view. Men of all classes, races, and conditions must be reached and spiritually influenced. The magnitude of the thought is thrilling, "That the world may believe."

A condition precedent to this glorious consummation, according to the Master, is the unity and union of evangelical believers.

Not merely for the sake of union do the Disciples of Christ plead, but for a spiritual unity and visible oneness in order that the world may believe that Jesus was a messenger from the Father, that he is the Son of God and he is the Savior of lost men.

World evangelism ought therefore to be to the front this year as never before in our history.

The Convention in Pittsburg in October, 1909, will celebrate the inauguration of a movement which has for its goal the evangelization of the world.—B. B. Tyler, Denver, Colo.

A Great Feast.

October next we shall gather about the great feast-board in Pittsburg and the hearts of the multitudes will swell and burst forth in joyful praise. We will pronounce it the greatest occasion the world has ever known—and, doubtles, it will be. But will our missionary record, in this our Centennial Year, be commensurate with the "joyful noise" we shall make unto the Lord when, in public speech, and prayer, and song, we attract and perhaps startle the attention of the world and proclaim with a trumpet blast our allegiance to the King?

It is eminently proper that we should come together in this great family reunion and emphasize our Plea by "rejoicing in the Lord," but no emphasis we can place upon the Plea that hath made us will be so signal—none so sublime and joy-producing—as a brotherhood gift to world-wide missions that will redeem our past lethargy and eclipse our rosiest dreams.

This can be done if every preacher and every officer of every Church shall live up to the obligations that rest upon all who exercise authority in the name of the Lord. The minister or officer who fails in his duty—ignorantly or otherwise—will to the extent of his unexerted influence reduce the power that God will send down at Pittsburg and likewise the power that will go out from the Convention. Those who put forth a year of honest effort will be the happiest in the great gathering. And if our entire brotherhood should put forth its best effort until the Centennial bugle sounds the windows of Heaven will be opened wide and the power that shall descend will catch up the Plea and start it around the world with tongues of fire.—Geo. P. Rutledge, Philadelphia, Pa.

Centennial Ideals.

When the host of rejoicers gather at Pittsburg next October, our chief cause for joy will be the magnificent work accomplished in the foreign lands. The uttermost parts of the earth will have felt the thrill of the Christ-touch through our effort. It behooves every pastor during this Centennial year to see that our rejoicing is not turned to humiliation because of the failure to attain our Centennial ideal for foreign missions. No cause, commercial, social, or theological, should come between us and this achievement. In my judgment, the best way to attain the centennial ideals at home will be to strive for the Centennial ideal abroad.—Cecil J. Armstrong, Troy, N. Y.

What Loyalty Requires.

In no other way can we who call ourselves disciples of Christ so manifestly show our loyalty to him and at the same time express our gratitude for the marvelous blessings we have received during the hundred years of our history as by making our offering for the evangelization of the world the largest by far we have ever given. Loyalty to Him whose name we wear demands that we faithfully obey His last commission and do our utmost to carry the gospel into all the world. Let us rally to the cry, "Four hundred thousand dollars for Foreign Missions."—W. F. Richardson, Kansas City, Mo.

The Call.

The call comes not from our Foreign Society alone, but through them from God. What call? The call to preach the gospel to every creature. Who is He calling? Every living follower. Here is the trouble—so many feel that some one else must heed. If every member we have would respond what joy here upon earth; not here alone, but in heaven as well.

I have heard the call and am going to respond, and am going to try and pass the word along until every member in the Central (Dallas) shall have heard and heeded. Brethren, we must lead.—J. O. Shelburne, Dallas, Tex.

The Star of Duty.

Astronomy tells us that there are certain stars in the heavens that are best seen, not by pointing the telescope directly at them, but by pointing it at other stars nearby, and letting the vision rest but indirectly upon the ones we specially desire to see. And so the star of peace and good-will shines brightest in our heavens, not when we look directly at it, but when we look at the star of *duty* that stands close by it. The transcendent, paramount, immediate duty, work, privilege and honor confronting us is to carry out the stupendous thought of God to save the world in Christ. If we use all our means and resources, all our time and toil and talent to realize this great purpose, we shall go to Pittsburg next

fall in triumph. Otherwise our Centennial Celebration will be *a flat failure*. Our *contention* for the faith once delivered to the saints, does not count like our *propagation* of it. And as the greatest destitution is on the other side of the globe, as the hundreds of millions of the unevangelized and unsaved are in India, China, Japan and Africa, our unmistakable obligation is to come up, in this year of grace, 1909, with an offering that will aid mightily in giving the last man of them the untrammeled gospel. The time has come to fix our ardent gaze upon and bend all our energies towards an unprecedently large March Offering for Foreign Missions. All the questions that otherwise might prove sources of wrangling and hard feelings, and have so proved, cease to be of burning interest to a cause when it is doing its utmost to save the world.—George Darsie, Akron, Ohio.

Exalt Christ.

The most commanding word that can be spoken to a dead church is, "Go ye, therefore, and make disciples of all the nations." If she rouse not from her tomb at this voice there is no hope for her. The most potent force that can be brought to bear on a church mumified in ecclesiastical form and ceremony, to fill it with the spirit of service, is to set it to preaching Christ to the whole world.

The surest safeguard against petty strifes, and divisions, and persecutions is to wage a world warfare for Christ. He who strides from mountain peak to mountain peak will not be concerned about ant hills. The one universal balm for the healing of all of our divisions is to exalt Christ before the whole world. If all of our preachers and all of our papers would keep themselves to this one master task Christ would not be put to shame and grief by bitter words and unjust judgments as he has been and now is.

Let us unite in one mighty effort to tell the sweet story of Christ's redeeming love to every man in the earth. Let us exalt Christ!—David H. Shields, Salina, Kan.

But, Hold!

Centennial Year!

"Bless Jehovah, all ye his hosts, ye ministers of his that do his pleasure."

But, hold! Our Foreign Society is but thirty-three years old—sixty-seven years lost; 1,330,980 members and only 164 preaching to the outside world! Father, Son, and Spirit were in heaven. Two of these came to earth. Thus God gave two-thirds and suffered agony in sympathy; Christ gave all—body, soul, and spirit. The Spirit abides still in this foreign land. What have we done? One year left. What can we do?

This: Every church, instead of one in three, can give; every member, instead of one in ten, can give; $10, instead of $1, can be given; one member in ten, instead of one in eight thousand, can go to the field.—Joseph Armistead, Eminence, Ky.

When We May Rejoice.

That our Centennial Convention will be a season of universal rejoicing is the desire of every loyal disciple of the Lord. The occasion of joy in the Father's house is over the return of God's lost children. So our rejoicing in the great Centennial will be measured by the inroad which we have made upon sin and ignorance and the number of perishing souls which have been brought back to the Father's house. Far be it from this great brotherhood to take up the song of jubilee in our first Centennial Convention until we have first proved our love to the Great Head of the church by reaching our Centennial's aims in Foreign Missions. Our response to the March Offering will determine in a large

measure our right as a great people to claim God's blessing upon our Centennial Jubilee.—Ernest J. Sias, Frankfort, Ind.

The World's Greatest Enterprise.

By all odds the greatest, most important, far-reaching, stupendous enterprise in the world to-day is the missionary enterprise. The command, "Go ye, therefore, and make disciples of all nations," is a movement that reaches into the future until the last man in the most remote corner of the world gives himself lovingly and loyally to God. There is no honorable stop this side that accomplishment.

When chided by the Japanese for surrendering his commission in the regular army to become a private in the army of Christ, a humble missionary to the "Sunrise Kingdom," Charles E. Garst, a graduate of West Point, replied, "This commission is from the King of the world—it is the greatest commission of all."

"Dare to believe in the splendor of the plans of God," was the heroic challenge of President King, of Oberlin, to the members of the Religious Education Association recently assembled in Washington.

It will be a poor sort of a Centennial celebration unless this mighty enterprise of world-wide missions fills and thrills our souls as we meet in holy conclave. Let us fully realize that our movement as a religious body is not only to unite, but to redeem. It is vitally related to the salvation of the individual and society; it is the bulwark of church and State; the safeguard of the home and the school; the gospel of good news to the Hottentot and Anglo-Saxon; the beacon light for both Orient and Occident. The territory extends from Jerusalem to Judea, from Judea to Samaria, from Samaria unto the uttermost parts of the earth.

Pittsburg is not an opportunity to merely celebrate our past achievements—that ought to be a very secondary matter. Rather let Pittsburg be the rallying of all our forces for a forward march of the King's men to universal conquest.—Madison A. Hart, Columbia, Mo.

THE MISSIONARIES' PLEA.

"Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song
As we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name,
Which is alone the hope of every land.

Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down
Save that in vision we behold the crown
Upon His brow who shall at length prevail!

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the Kingdom of God's Son.

We shall behold it! Lo, His Word stands sure,
Our King shall triumph in a world set free.
With joy His chosen ones His reign shall see!
Pray for us, brothers, that we may endure!"

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

JAPAN.

Takinogawa.

School began the fall term with twenty-seven girls—twenty in the High School and seven in the Bible School. We have a first-class staff of teachers and the work is progressing.

About forty members of the Baptist Conference, meeting in Tokyo, were entertained by the Takinogawa Station, Friday afternoon, September 25th. The object was to further our acquaintanceship and to discuss union in school-work. The discussion resulted in the decision to unite our forces in higher educational work, should the Boards at home be willing. A most enjoyable time was spent, though the heavy rain somewhat marred the pleasure of the day.

Osaka.

About one dozen young men have been enrolled in our Normal Bible Class.

Our station regrets deeply the fact that Mr. and Mrs. McCorkle have been forced to return home, even for a short time. We hope that Mr. McCorkle will soon be fully restored to health and that they will soon return to Osaka.

We are glad to have with us during their absence Mr. and Mrs. C. F. McCall, who have just arrived from America. Mr. and Mrs. McCall are delighted with their work here and the workers are truly glad to have them.

In a recent letter, Miss Jessie Asbury, Akita, Japan, mentions the death of one of her girls. She states: "I lost one of my girls by death the last of September. Her faith up to the last was that of one whose faith is strong in Christ. I went to the funeral, where both Buddhist and Christian services were held, but I believe the parents felt the power of Christianity enough; though they are Buddhists, to receive real strength and consolation in the quiet little service held by Brother Kawai and myself.

"Last week I made a trip to Tsurugaoka, Sakota, Kisakota, and Honjo. Large crowds were out at each town. About one thousand people attended the four meetings. Both my Bible-woman and myself feel more enthusiasm since our trip into the country. Though the crowds partially come out to see the foreigner, they listen to the truths taught. God only knows what kind of ground the seed sown finds, but we believe some is good ground."

Brother W. H. Erskine, of Akita, Japan, writes: "I attended the reception given to the Governor of this Ken yesterday. About two hundred guests were present. The new Governor is a Christian and a total abstainer. This will have a great and good effect on our work. May the Lord be able to use us to the extension of His Kingdom under the influence of the new governor."

M. B. Madden, of Japan, writes as follows: "At a short meeting here in Sendai twenty-five inquirers were enrolled. Three baptisms. The chapel at Haranomachi was dedicated on October 13th. Three baptisms there. I start on November 7th for an extended trip through this district, holding meetings at every point."

Brother and Sister C. C. Wilson reached Honolulu, November 10th, and have taken up the work in earnest. For four months previous to their arrival Brother and Sister A. C. Mc-

Keever, of the First Church, carried on much of the mission work in addition to their regular work. During that period there were ten additions, nine by confession.

The Matsugae Primary School.

The Matsugae Primary School was started some fifteen years ago in a dirty, dilapidated old Japanese house on the same spot as the present building.

There was no public school, only a small, private one in the neighborhood, and the crowds of children which surrounded us every time we walked through that district put the idea into my head of starting a school for poor children.

At first the children came double—that is, each with a baby on her back—but this we found did not work well and soon the babies had to be left at home, which reduced the number of scholars considerably at first.

The floors, as all floors in Japan, were covered with thick mats on which the children sat, using long benches as desks.

Some three years after, this old house was pulled down and a nice new building, with floors, and regular desks, and seats, put in its place. Also the little huts in the yard were torn down to make room for a large playground in which swings and exercise poles soon made their appearance, much to the children's joy.

The Matsugae Primary School, Tokyo, Japan.
This school is conducted by Miss Mary McKenzie Rioch.

Some little while before this the support of the school was taken over by the ladies of Canada, who sent me out as their missionary, and it has been their loving care ever since.

Five years later we outgrew this building also, so another room was built in the yard. A few years later our quarters had again become too small, but it was not till this year that the good sisters of Canada built the present building as a Centennial memorial of our work, as a people, in mission fields.

At first the school was held during the mornings only and it was entirely

gratuitous. Some years later a small fee was charged which helped the status of the school greatly. The government curriculum was taken up and soon the hours of teaching lengthened to accord with the public schools.

The Government Inspectors have time and again expressed themselves as being very well satisfied with the work done and some three years ago begged us to start a kindergarten as well. This department will be opened up the middle of next month with three well-qualified, certificated teachers as instructors. At present we have 158 pupils, with much room to grow, the building being so commodious. We are confident of the future.

From the first we have had a large Sunday-school to which babies and all were welcome, and after getting acquainted a little with the children we called on their mothers and soon started a weekly women's meeting. The school and these meetings have continued uninterruptedly until the present day.

The school has been a great blessing to the neighborhood. It has been the means of shedding abroad the light of Christ in many homes, for God's Word has been taught daily. Some of the children and also the mothers and fathers have become Christians. Many of the graduates are holding much better positions than it would have been possible if they had had no education, and the parents have not been slow to recognize the fact and to thank us for it. But who can recognize the value of such a school? Only the Day of Judgment will reveal it.

Mary McKenzie Rioch.

P. S.—Four hundred dollars of the building fund of the above school are yet lacking. We need the money badly in order to complete the payments due the carpenter. Will not a large number of our friends contribute one dollar each for this purpose? The Lord's business requires haste.

M. M. R.

First Impressions.

We have been in Japan three weeks and are at Osaka, toward the south of the empire. My first impressions? They are legion. Instead of trying to enumerate, suppose we take a short walk together.

In this city there are some hundreds of heathen temples. Tennoji Temple, Shintoist and Buddhist, is not only near our own little church, but one of the oldest and largest in the city. Around the corner and down the narrow, winding street and—there it is in sight. You see, the whole temple yard is enclosed by a wall some twelve feet in height, dirty, dusty, and crumbling. Let us enter here through the south gate. Overhead is the inevitable arch. Here on the left seems to be the shrine where the sick come, seeking relief. There is one come to worship now, a woman with a child upon her back. May we tarry here and watch a moment? She has hold of the rope, ringing the bell to awaken the god and be sure of his attention. Now she is mumbling a prayer. But what is that mallet she is taking up? That is struck against a block of wood a few times and then she strikes her own shoulder soundly a number of times, for there is the seat of the trouble. Another is following her—a man with a bright little boy. After a similar formula the little fellow's head receives some gentle taps and they are finished. A few steps to the right is the tallest pagoda in the city—six stories. Near the top is a veranda heavily wired to prevent the very pious from throwing themselves down to a certain death. If you care to go inside where the gods are, take off your shoes and climb to the top. Thousands of names could be counted written on the huge

timbers—names of pilgrims from distant parts of the realm.

Here now immediately in front of us a priest is collecting the offering of the day, rice and coins. His is not a bad competency.

There to the left in that clump of trees in a block of granatoid are the footprints of Buddha. We are reminded of the lines of that hymn, "Footprints of Jesus, that make our pathway glow." Nothing seems to glow that we have yet seen on account of these footprints of Buddha.

Here is a pond with hundreds of sacred turtles. They do n't seem to "haste the" at the sight of man as the Missour breed; they are made of finer clay. Yes, they are worshiped and must not be molested. If you are desirous of doing a special act of virtue you might invest in one of those turtles which the old woman has brought from elsewhere and is offering for sale. Unless you buy that one and throw him in with the others he may be killed. If you do not care to invest ten or fifteen cents in a turtle, surely you have a few pennies to buy worms for the turtles? We started late, so the gates are being closed. If you would see more, we will come another time.

But thanks be to Him who giveth us the victory, we may see another better sight than this. We are in front of our little mission church. It is not all barren, like the temple yard, but a nice bit of green grass in front and—behold, the little children are pouring out from the Bible School. Their hair has been combed and their noses are clean. How unlike the unkept ones in the temple yard, some of them begging for their leprous parents. Ninety-eight of these little ones heard the story that morning, beside fifteen young men in the Bible Class.

Sin? Yes; here and at home, but in spite of Christ and the church. On festival days, under the very eaves of the temple, can be seen groups of degenerate men and women singing vile songs corrupting the mind of the child. Sin? Yes; not only tolerated, but fostered.

C. F. McCall.

CHINA.

An Interesting Journey.

Dr. W. E. Macklin.

I have just returned from a trip in the country. With a friend I started from Nankin to visit Chu Cheo and Lu Cheo Fu on horseback. The road goes over about four miles of reed flats to Pu Keo, the south terminus of the proposed new railway. Several thousand Northern troops are stationed here to perhaps keep down salt smugglers and revolutionists. The people complain of some theft and buying without paying, but there seems to be pretty good order maintained. There is a chaplain to this army who tries to make good feeling between the soldiers and the people. He is a Confucianist, but very friendly with Frank Garrett, the local missionary.

W. R. Hunt is away from Chu Cheo on furlough, but his good name remains. He is much beloved by the people. I see for the first time his new book, "Heathenism Under the Searchlight." It is a very readable book, with much information for people in the homelands.

Dr. Osgood and Mr. Dannenberg are in charge of this station. The doctor is making a fine impression in this district by his kindness and geniality. The doctor has just published an excellent book mainly showing the influence of medical missions. There are a great many converts about Chu Cheo and a very good feeling among the people.

From Chu Cheo we journey across the mountains north and west to Shi Tsi and Chen Kia Gan Tsz, and on through Fu Hing Tsi, Jang Fei Tsi,

Lan Kan Tsi, across more mountains to Shi Tan Kiao. This country is rolling land and a large part of it untilled. In fact, only the lower lands are used, the low hills that might raise trees and by proper fertilizing as with green manures, produce good grain crops, are unused. Writers with Darwinian tendencies who talk about over-crowding in China should consider the great areas of land all over China not tilled. England, Belgium, Holland, and much of Germany are more crowded than China.

At our hotel is a highwayman being taken by soldiers to Tsuen Tsiao Hien to be beheaded. He is only nineteen years of age. Poor fellow!

The great subject of conversation among the people is a murder case in Ting Yuen Hien. A man thirty years of age tried to get his mother to force money out of a rich uncle by sitting at his door and starving herself until the money was forthcoming. The woman refused and the son took a big meat knife and killed her. He is arrested, but likely will not be punished. He puts in the plea that she killed herself. I say he may not be punished at all, as I knew of a similar case unpunished in Nankin. The trouble is that the punishment is too severe. The law is that the murderer is skinned, the skin stuffed with straw and hung up as a warning to evildoers. The front neighbors have the eyes taken out and the side neighbors have ears lopped off. The officials are to be degraded and the corner of the city wall knocked off. Of course, the neighbors are not anxious to witness to murder, nor are the officials interested in proving a murder to their own degradation. The severe law overreaches itself.

Lu Cheo Fu is by this road about 150 miles from Nankin. The country is mostly flat about here and the soil somewhat slight but fertile. Lu Cheo Fu is the home of the family of Li Hung Chang, and many large buildings in the city for the living and the dead of the family testify to the fact that Li was a good money-maker. The buildings for the ancestral worship are as fine or finer than those for the living.

Mr. and Mrs. Brown and Dr. and Mrs. Jas. Butchart are the resident missionaries. There are a number of converts under Mr. Brown. Dr. Butchart has been doing medical work here for over ten years and has made a splendid impression on the people. He is known and loved for one hundred miles around. Dr. Butchart is an expert oculist, an excellent surgeon and physician, as well as a genius at mechanics. He made a dynamo himself, the Nankin arsenal making some of the castings according to his models. There was an X-ray machine sent from America to Nankin, but much damaged. Dr. Butchart took this up to Lu Cheo Fu, has remade it, and among this people is almost like a magician. He demonstrates the bones and the heart. He has an enormous clinic, twenty to thirty thousand patients a year, and his fine hospital building is filled with the sick. This in spite of the fact that the Li family has a rival hospital. Many of the Li family call Dr. Butchart in serious illnesses.

From Lu Cheo Fu we take steam launch homeward down the river twenty miles to the Chao Lake, across the lake forty and more miles to Chao Hsien, where Mr. Birch and Mr. Beals, of the Adventist, and Mr. Titus, of the Foreign Christian Missionary Society, are working. Mr. Beals has a nice foreign house and orchard. He was not at home, but his colleague, Mr. Birch, is occupying the residence.

Mr. Titus, author of the "Greatest Book in the World," has just opened a new chapel and great crowds come to the preaching.

Nanking.

PHILIPPINES.

The Work in the Philippines.

Dr. C. L. Pickett.

The tabulated results of September's work are as follows for Laoag and outstations:

Number of treatments for the month	800
Number of different patients receiving aid	402
Number of new patients for month	135
Number of professional visits made to the homes	59
Number of visits made to outside towns	10
Number of converts for the month	22

More favorable weather prevailed during the month, and this of course helped us all to get about with more activity. Among the above number of converts there was one Chinaman and one Igorrote, or member of one of the mountain tribes.

The progress of the gospel is not confined to one locality, but wherever it is preached persistently it is again proving itself to be the power of God unto salvation to every one that believes.

Aside from the above, the most important bit of news I have to write this month is that of the presence of cholera in our midst. There have now been nineteen cases with nine deaths for the first week, and it would seem as though it would sweep the town. The fight which the government health authorities has put up against the disease has been weak and futile. It goes wherever it wills and claims its victims without fear or favor. We are trying to take all necessary precautions against it and all are busy preparing remedies for quick dispatch. No one knows what a week will bring forth. At present writing our own family are all enjoying good health.

Laoag, P. I.

TIBET.

An Interesting Journey.

Mrs. A. L. Shelton.

A book with pictures of every square inch of the road (just about) between here and Tachienlu is on its way to you. You may use it in any way you think wisest and best, though it is yours and not the Foreign Christian Missionary Society's property. I write a bit of the trip to send to you also. We started from Tachienlu, July 7th, and landed in Batang, July 24th—perhaps I should say were set down, as we were carried. It was like leaving home over again to leave Tachienlu, where we had been for over four years. We knew so many of the faces and they knew us, and then we had to leave Ogdens behind and we did n't want to do that, but they must go and get the new doctor and his wife, so it had to be done. The last face I saw was Mrs. Ogden's, looking very stern, and I know she wanted to cry, for I did; and the road we must go seemed full of peril and danger.

I had baby Dorothy on my lap in a four-man coolie chair. Dorris had a chair of her own and her donkey to ride when she got tired sitting still. We went only about forty li that day and stopped for the night at the foot of Jedo Pass; and it was the evening and morning of the first day.

Next morning on top of the pass we could see ranges of the grandest snow mountains, beautiful, lonely, and cold. Dorris rode her donkey to the top of the pass, but had to ride her chair down, it was so steep. Rest houses—small flat-topped places to prepare a bit of food or get a kettle of hot water—are built for noon rest in some places and for sleeping in at night; as the villages are very small, frightfully dirty and filthy, and nothing to eat but barley meal (tsamba) and butter, the worst you ever saw.

A Tibetan fire is three stones placed together and a goat-skin bellows to make it go; the ground for a bed, the sky a covering.

On the third day we came to a little mud village where the doctor tried first to preach in Tibetan. Here we changed "Ula" or got other horses and yak to carry our boxes of food, clothes, and bedding. You never can tell exactly what these yak are going to do; they get frightened and give a horrible grunt and away they go. They are the queerest animals I ever saw anyway; they have horns like a cow, grunt like a pig, and are the common beasts of burden.

All along the way were most beautiful flowers and in the streams and on the mountain were broken pieces, and smooth pieces, and pebbles of beautiful marble; we saw it for days. I'd like to have been a botanist and geologist while traveling this road. Then we passed mountains and mountains covered with pine forests—enough tall, straight pines to build all the ship masts ever wanted in the world, only you can't get them. Some must have been one hundred feet high, but the masculine element in the party declared they were only seventy-five feet, but he could n't prove it. Some places the whole side of a mountain would be covered with dead trees lying in every direction. It looked as if the Storm King had had a dance and when tired of his partners threw them down forever. Whole forests were hanging full of moss. It was awful, for it killed the trees and it must be dreadful not to be able to scratch it off and throw it away.

Dorris found her first tadpoles and rode in her chair for an hour or so with one in her hand. There were whole prairies on top of some of the lower mountains, and the yak and horses had a happy time in the long grass when we stopped for a noon rest. The animals are not fed at all only what they graze. There used to be lots of robbers on the mountains, and going through the forests my "heart jumped" every time I saw a yak or a man appear, and I wondered what I would do if I saw a real, sure-enough robber. I wondered if he would be as gallant as Robin Hood and his merry men, and what he would do and what I would do.

The chair men had to take rice, straw, shoes, opium, tobacco, pipes, etc. When they cooked their rice in the high altitudes they would spew and sputter because it took hours and then was n't done. They did n't understand it at all. We came through what they call the "grass country," where there were herds and herds of sheep, and yak, and the black tents of the Tibetans who own and care for them. The sheep looked like white buttons poured out of a can over a green ground and the yak looked like black bugs.

Of course a chair is not quite so fast as a Pullman and not quite so convenient, but then there is no danger of a wreck; at least, not a bad one, unless the coolies tipped you over a precipice or spilled you down a mountain—which they never do. One day baby was lying asleep on my lap and I was thinking how patiently the men had carried me all the way and that they had their share also in carrying Christianity to the Tibetans, when all at once the head man got angry at something, turned loose of the carrying pole, over went the chair, baby flew out on her back, and I after her. I did n't praise them any more.

At Litany is a big monastery of thirty-seven hundred Llamas, a whole big city of itself, much larger than the city of Litang. The women at this place wore the queerest head-dresses I ever saw. We tried and tried to catch them with the camera, but every time they saw it away they ran as if it were a cannon. A short lock of

hair hangs to the end of the nose, then the rest is braided into hundreds of tiny braids, festooned with sometimes three and sometimes five big silver ornaments as big as a tea saucer or your hand, and loops and loops of glass beads of all colors reaching to the bottom of their gowns. There is one advantage in these tiny braids: they comb their heads only once or twice a year.

Dorothy was very ill at this place and I was fearfully frightened. I was afraid of the altitude for her all the way. Just a few steps at a time could the men carry us. I don't know how they ever got over the last pass—16,700 feet high!

The Llamas at Litany are very ugly and won't speak to you at all. However, the Chinese official there rules them very well, so they remain rather meek. He caught some Llamas tearing strips of skin from a man's wrist because he wouldn't do what they wanted him to; so he at once clapped one in prison, chained another, and put another in a cage. There I saw for the first time a Tibetan sitting cross-legged cutting raw flesh from a yak bone and eating it. We left the city the 18th of July and had a cold snowstorm that day.

Doctor got one of his ears frost-bit. That night we slept in so high an altitude that we gasped like fishes out of water from the awful exertion it took to turn over in bed! The next day—July 19th—it was so hot we nearly melted and wanted fans and ice-cream.

However, we are here safely and all is well. Doctor is making bricks "without straw" (he uses mud) and our new house is still in embryo—but it's coming. We live in half a mud house, upstairs, with the water-closet the horse barn downstairs; so we have plenty of flies, and dirt, and smells; but it won't last always and we are well, so it is all right.

INDIA.

Baptisms in Mungeli.

David Rioch.

One week ago I had the pleasure of baptizing seven of our leper women. I wish you could have heard their confession of faith, so clear and joyous. Also the father of one of my Damoh boys was baptized. Last Sunday one of the teachers came before the church and made the good confession; we went from the church to the baptism. We have a very interesting case of a head man of a village inquiring as to the way of salvation. If he should decide to accept Christ as his Savior it would mean much for our work here.

Damoh Notes.

Olive Griffith.

Miss Clarke's return to Damoh from furlough is a cause for rejoicing. She will take up her former work among the women and assist Dr. McGavran in the hospital as occasion requires.

We have had not only the illness of the missionaries to hinder the work, but almost all the people in the city have had fever more or less, and all kinds of work has suffered. People say the heavy rains is the cause of so much fever.

We all have been deeply grieved over the death of Lawrence, the sixteen and a half months' old child of Brother and Sister Benlehr. He was such a dear, bright boy. We miss him very much and mourn with his mother and father that he has gone away from us for a time.

Mr. Benlehr had a severe attack of fever and had to take an enforced rest of two or three weeks. Mr. McGavran came from Bilaspur to assist in the orphanage work for a week and Dr. Miller, of Mungeli, came to help look after affairs on Mr. McGavran's return

to Bilaspur. Mrs. Saum has suffered from a hard attack of malaria also.

As for two years previously, about twenty-five of our orphanage boys went to the Mid-Indian Convention in Jubbulpore, walking the sixty-six miles there. They spent three days on the road each way. Over sixty boys wanted to attend, so you may know they do not mind the hardships of the journey. The Convention numbered about twelve hundred Indian Christians and a goodly number of missionaries. It is in the nature of a real revival meeting and has proved a great blessing to hundreds of people.

India Notes.

P. A. Sherman.

Thirty people have been baptized since February—all converts from heathenism. Many of them have interesting experiences well worth describing.

The worst enemies of the Cross are the old, hard, nominal Christians, with whom Mr. McGavran is having his troubles, but he rejoices that their influence is waning.

Isa Das, just out of Bible College, is a regular worker at Nipania and great things are expected from him. Three boys are now taking teachers' examination. They will be married soon.

The Bible College at Jubbulpore is closed for the summer vacation. Mr. Grainger and Miss Franklin are preparing for a busy year next year with a large increase of students. Work takes up in July.

Geo. W. Brown and wife, from the Jubbulpore Station, are on their way to America and a letter from Aden tells of a safe voyage that far. They and their work will be greatly missed in their station.

Word comes to us of a seemingly providential deliverance from a serious calamity. Mrs. Rioch, of Mungeli, was about to go with her children to the hill station. Unavoidably her trip was postponed one week, during which time a bolt of lightning struck the hill station house, completely demolishing the room she was to have occupied. Several persons in the house were severely injured. We thank God for his watch care over all our lives.

J. G. McGavran, from Bilaspur, writes that the school work is going on as usual. He now has daily Bible work in every school. Two new schools for Christians have been started at Dortri and Nipania, also one night school. These are all small yet. The church is supporting all its own poor during these hard times. It takes a tax of a pice to the rupee all around to do this. He has recently built three helpers' houses as relief work. He hopes soon to build a school chapel and helper's house at Sawatal. This will also be relief work.

ITEMS OF INTEREST.

Our new President-elect, W. H. Taft, is a good friend of missions.

The Moody Church of Chicago gave over $4,000 for Foreign Missions last year.

It is said that there has been an average of eighteen hundred Jews baptized annually in Protestant Churches since 1900.

The most strenuous war is now being waged against opium in China in the history of that country. There are many assurances of success.

John S. Kennedy, a banker of New York, gave a hospital to that city costing $1,000,000 last October. This is only one of many princely gifts he has made to help brighten the world.

Dr. F. F. Ellenwood, who died September 30th, last, served as Secretary of the Board of Foreign Missions of the Presbyterian Church for thirty-seven years.

BOOK NOTICES.

History of Missions in India. By Julius Richter, D. D. 468 pages. Price, $2.50 net. Fleming H. Revell Company.

This is a valuable book. A student of missions will find here a volume packed with just the kind of information he is seeking on India. The tables of statistics seem carefully collated and are valuable. The map of the Indian Empire is a helpful feature. Here is a book for the missionary pastor and for the Christian Endeavor Society. Note it down now for your missionary library.

Drugging a Nation. By Samuel Merwin. 212 pages. Price, $1 net. Fleming H. Revell Company.

This is an illuminating story of China and the opium curse. It is a full discussion of the rise and progress and present status of the opium business in the Celestial Empire. His facts as an eye-witness are startling. He lays blame where it properly belongs.

Things Korean. By Horace N. Allen. 256 pages. Price, $1.25 net. Fleming H. Revell Company.

How Dr. Allen came to attain the great confidence of the royal family is a dramatic story. For the Emperor he was a personal friend, physician, and adviser. As a diplomat he supplemented his prior knowledge gained as a missionary. These sketches of Korean affairs, the life and character of the ruling classes, are spicy and humorous; moreover, they are as improving as they are interesting.

"Alexander Campbell as a Preacher—a Study." By Prest. A. McLean. Fleming H. Revell Company. This is the author's fifth book. It will be remembered he wrote "Missionary Addresses," "Hand-Book of Missions," "A Circuit of the Globe," and "Where the Book Speaks."

This last book is a study of Alexander Campbell as a preacher. He was ordained January 1, 1812. "It is safe to say that he was one of the best known and most effective preachers of his own or of any time." He speaks of his style, language, his wide information, his culture, his deep piety, and his great influence over those who heard him. Prest. McLean compares Campbell with such great preachers as Chalmers, Whitefield, Robt. Hall, Dr. Ryland, Dr. Duff, John Knox, and others. He does not suffer in the comparison. The opinions of Mr. Campbell by such distinguished men as Judge J. S. Black, Ex-President Madison, Dr. Heman Humphrey, President of Amherst College, T. S. Bell, Geo. D. Prentice, Bishop Hurst, and Gen. Robt. E. Lee are worth noting. The book is meaty. It will be relished by all classes and especially by preachers. Its appearance is timely. No more valuable contribution will be made to our Centennial literature. The price is 25 cents.

Christian Endeavor Department.

A Unique Plan.

The Endeavor Society of the Naomi Avenue Church, Los Angeles, Cal., has adopted the plan of each member supporting a missionary on their birthday. It requires about $1.65 to support a missionary one day. If each member of a society of fifty would agree to do this, what a nice, large sum could be given. Consider such a plan in your society. The Endeavorers of your county could easily support their own missionary on the foreign field in this manner. Can you not find 365 Endeavorers who are willing to do this and thus have your own representative in heathen lands?

The Centennial Watchword.

The Foreign Christian Missionary Society is planning and hoping to secure $20,000 from our Endeavor Societies this Centennial year. This will mean a large increase over all previous years, but this is no reason why the offering should not be largely increased. We have more societies to draw from. Last year fully three hundred Young People's societies were organized in the church. If these societies alone only give $10 each for Foreign Missions, that will mean an increase of $3,000. Then the societies have increased in membership. Some of the largest societies in the world are in our churches. Great meetings in our churches have brought in large numbers of young people. They are working in the Endeavor Societies. Then this is our Centennial year and Christian Endeavor has a Centennial Aim: to stand fast, not alone in point of members, but in missionary offerings as well.

An offering from each society and from each Endeavorer will not only bring $20,000 to our Foreign Board—it will bring twice that sum. As National Superintendent, I am especially interested in this offering. Christian Endeavor must go up to Pittsburg with the record of a great year's work for Christ and the Church. A part of that work must be the preaching of the Word to the heathen peoples of the earth. We can do that by helping reach the mark which has been set: "$20,000 from our societies for Foreign Missions, 1909." CLAUDE E. HILL,
National Superintendent.

Endeavor Day.

The observance of the first Lord's day in February as Endeavor Day for Foreign Missions is becoming quite general. An organization with a motto, "The World for Christ," should stand in the forefront of the battle.

Justin N. Green has prepared the new exercise entitled, "Our Damoh Boys." It is without question the best one yet prepared for Endeavor Day. It consists of inspiring songs, helpful recitations, and interesting messages direct from those who have the Orphanage Work in charge at Damoh, India. (See title-page on next page.) We send all necessary helps, beautiful posters in the form of a pennant, envelopes, subscription cards, etc., free of charge.

Your society can not afford to miss the pleasures of the day that come from participation in helping the unsaved ones of heathendom. Our young people interested in this work will evangelize the world in their generation. Your society will take on new life if you catch a world-wide vision. We most earnestly ask your co-operation in this great work. Make it the greatest day of this great Centennial year. Order at once and commence preparations.

Send orders to F. M. Rains, Secretary, Box 884, Cincinnati, O.

Fac-simile of the title-page of the Endeavor Day Exercise.

OUR DAMOH BOYS

A PROGRAM FOR

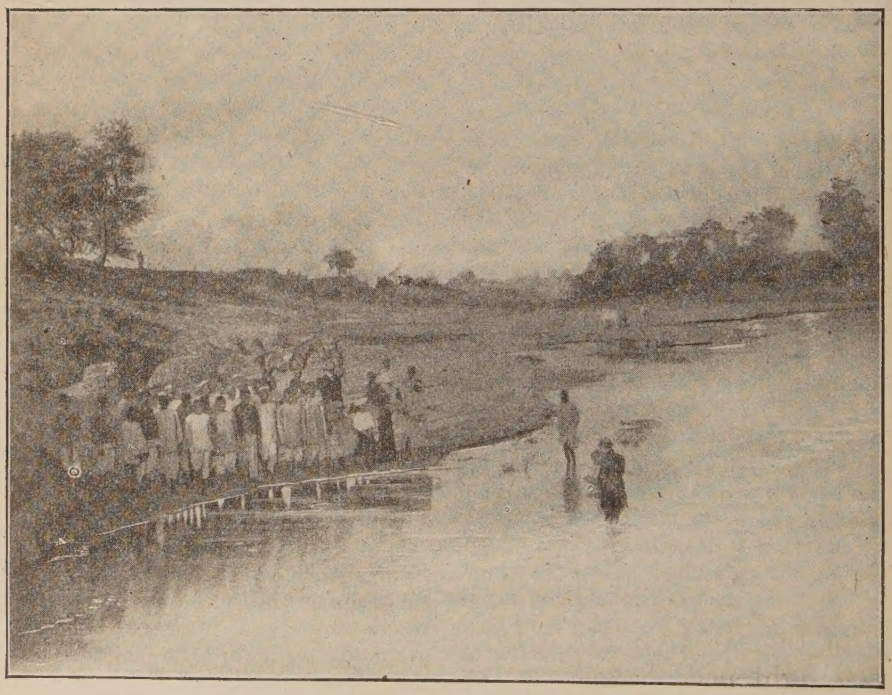
CHRISTIAN ENDEAVOR DAY

First Sunday in February, 1909

Given in the Interest of the

ORPHANAGE WORK AT DAMOH, INDIA

Prepared by JUSTIN N. GREEN



A BAPTISMAL SCENE

Practical Results of the Work at Damoh, India

FOREIGN CHRISTIAN MISSIONARY SOCIETY

CINCINNATI, OHIO